1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

There is just the possibility that macxipa's and mavi's are from the calendric system of some other Yuman tribe confused in this mixed community with Maricopa nomenclature. 805 [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named n,axa'vŏk, "went down," evening; tinyă'mko'xŭm, "night (black)old," middle of the night; xacipa'nĭk, "nearing," before dawn; kwăliyo'ŭg, dawn. 805 828 [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. 821 [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. 772 [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are du-

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

CHAPTER IX

RELIGIOUS BELIEFS AND PRACTICES

THE DREAM EXPERIENCE AND SPIRITS

171 787 At the heart of Maricopa culture was the dream experience. It was the one thing of which they constantly talked, the significant aspect of their life as they saw it. It is this more than any other single element that establishes the unity of their culture with that of the lower Colorado Yumans, and this holds equally for the other, originally Colorado peoples among them, Halchidhoma, Kohuana, and Halyikwamai, so far as one can now judge. At the same time, the Maricopa emphasis on experiences with particular spirits seems more like the generalized North American relation with guardian spirits than does the Mohave, with its myth framework in the phrasing of the dream.

787 554 828 Dream experience was at the bottom of all success in life, and as such their constant preoccupation. Learning was displaced by dreaming, and while it was recognized that an individual acquired skill by practice or imitated songs on hearing others, his activity or knowledge would be neither wholly successful nor significant unless he had dreamed. A single statement of Last Star's epitomizes their attitude: "Everyone who is prosperous or successful must have dreamed of something. It is not because he is a good worker that he is prosperous, but because he dreamed." All songs and song performances were revealed in dreams and their content was the dream experience; on the experience was based the conceiving of children, oratorical power, curing, bewitching, and shamanistic feats; clairvoyance and prowess in war and the ability to lead in war were also their. In short, all special abilities were to be had by dreaming, and by dreaming alone.

774 787 [196] Supernatural power came only in dreams and almost always involuntarily. Dream and spirit were called by a single word,

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

no children of their own. Men approved, "treated them like girls," but the women were uneasy of them. Women who passed for men (kwlaaxamē', which cannot be etymologized) dressed like men and married women. There was no ceremony at the transformation as among the Mohave. 838 588

Since all success depended on dreaming, it must have been frequent in adult life. In fact, the evidence is that the interpretation of dreams was a relatively common topic for discussion among friends. For instance, a significant dream came to a man or woman before they had intercourse; by it they knew whether they would have children. A man might dream that he was gathering little birds or puppies, dream that he was fond of them; that was a sign that he would have children. A woman might equally have such a dream. The dream did not give power to conceive: it was merely a forecast. Only in this sense, said informants, could it be said that a man knew the woman would conceive before she did.[3] Or on telling a dream, someone would interpret it: "That is a sign that you are not going to have a child." This type of dreaming had no special designation. 787 [521] [892]

Similarly a man who had dreamed of marching up to fierce animals, who suddenly became quiet, could in the same manner march up to and kill a foeman.

Beside spontaneous dreaming, there was the possibility of inducing dreams which would yield occult power by taking jimsonweed. While under its influence, a man dreamed that the birds sang to him and told what he should do. Some days later he began to sing, having gotten power to cure. Such a person would not live long, they believed. For other persons the reactions to the narcotic were interpreted differently: their actions while under its influence foretold their future. If a man "was interested in fishing," he might jump into the river fully-clad, 276 787 828

[3] Of the Yuma, Forde writes: "Actual conception is known to the man before it is to the woman. . . . . To him, it is believed, comes the power to create the child. Conception can only occur when the man has received this power of which he should normally dream beforehand. Without this sense of spiritual exaltation intercourse cannot be fruitful, and he is immediately aware if he has achieved impregnation. The woman, for her part, can also resist conception by merely refusing to desire a child" (*Yuma Ethnography*, p. 158; cf. p. 159). Perhaps; but I suggest that his informant meant no more than the Maricopa forecast. [114]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

276 and snatch up bits of wood and stones under the impression they
787 were fish. If he was to be a great warrior, he seized a stick and
828 brandished it, whacking away on a stump. It is not wholly clear
that this typifying activity was thought different in nature from the induced dream. A statement suggests otherwise: "they dream how to become good hunters of a particular animal, as jackrabbits, cottontails, deer, or mountain sheep."

276 Jimsonweed (*Datura*, cmalgapi't, "deaf ear") was used by any man; usually younger men and boys. The inner portion of the root was chewed and swallowed, a decoction of the mashed leaves was drunk, or the latter rubbed on the body. The part of the plant from which the roots or leaves were taken was not prescribed. "They do not eat much: too much will kill them. It makes them crazy: they will not come close to a person, but sneak away." Beyond the fact that young people took the drug, inquiry failed to reveal any specific parallels to the toloache rite of southern California. Nor were thieves detected under its influence as at Zuñi.

778 A deliberate quest for dreams, like the vision-quest of northern
787 and eastern Indians, was rare. My informant knew of only two places, two caves, to which one went to get in touch with the spirits. The first cave, on the western (?) side of the Painted Rock Mountains, was the home of a spirit named kukupu'ʀa (hence the mountains were called his house, kukupu'ʀniva). The nature of this spirit was unknown. One can barely creep through the entrance to this cave; far inside is a large room, and the cave extends indefinitely beyond. "Whenever a man wished to be rich or to become a shaman, or have crops prosper, be a good runner, or have many girls about him," he sat in this room facing the opening and holding his right hand out. He prayed for
[782] what he desired. Then he heard something coming from the rear of the cave: there was a great draught and the sound of a whirlwind. The spirit put something very cold in the man's hand. He clenched his fist tight and crept out. When he reached home,
[785] he avoided fats and salt, "fasting" for four days, and bathing each morning. "Then his wish came true." If the seeker fled
[753] from the cave in fear, he would become blind and perhaps insane.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

cases of "illness by intrusion." The illness was thought of as due to the contamination of the dream. Illnesses were ever present, as we might say of pandemic diseases. They had no concrete form to be sucked out as an object. We can hardly speak here of contrasting theories of disease: soul loss *versus* intrusion. 753

The loss of the soul was suggested as the cause only when the symptoms were of one kind, fainting spells; when it was assumed the patient had dreamed of the dead. Such a person would be in apparent good health, when suddenly "he thinks he turns around and sees a dead relative coming, and there! he is dead," i.e., faints. 753 774 787 828

W——, a boy of fourteen, said that whenever he has fainting spells, his dead relatives appear to him; always two or three old men together. They talk to him, saying, "Come on; come along with us." His dead grandfather is the principal visitor. He also said that when a little child, he saw a ghost, dressed in white, seated on the spot where later his uncle was cremated. This ghost kept on nodding her head with its long hair.[26]

Illness and death due to manifest physical causes were regarded as of natural origin, even though the occasion of accident or wounding was held the result of non-physical influences. In answer to the direct question whether natural deaths did not occur, Kutox replied in the affirmative: in old age, but they were very rare (naturally, since few survive to old age). Of them they said "their heart pulls down," 'iwana'l,g. 761 [753]

In all cases it was held that

before a person dies, while he is sick, they say the soul is already gone. During his sickness, his soul wanders in all the places the man has been on his hunting trips. After the soul gets tired, it makes up its mind that it is going to the land of the dead. Then, when the soul goes there, the man dies. [774]

It was not fully specified what things it was dangerous to dream about beyond the conflict of the spirit birds (p. 248), but several plants were mentioned. One called i'icama'c, "root wood," was a vine, which, growing beside a tree, made the tree twist. If one dreamed of this, or went near enough to smell it, he became entirely paralyzed and his body was sensitive to the touch. If this root be placed in the sun, it wiggled; so with the 753 787 [824]

[26] These "fainting spells" are apparently epileptic seizures. This is the lad who as a child could understand the language of dogs (p. 240).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

538 rock! Throw your old mano (hand grinding stone) away and get a new one," and then snap it out. The children were told that if they threw it away without saying anything, none would grow in its place.

Tongue-twisters and proverbs were unknown to the informants.

828 A brief discussion was held with Last Star on the subject of thinking. The Maricopa believed that one thinks with his heart. If they went on a visit, they said, "My heart began thinking of you, so I started off to see you." Last Star believes that he thinks with his heart, because "if a man is sick, his heart beats fast; if it stops, his arteries will not work. Some people now say that one thinks with his head, but my head feels to my hand only like a hard stone. It does not keep working; my heart does. The way my heart beats hard, it must be responsible." It would seem that he was identifying thought with the whole of his bodily states, physiological and emotional, and, I gathered from other observations, dreaming was considered part of this whole, that is, just one aspect which bodily states might take. "Thinking" was al,i'm, kĭln,iθu'ck, or iwa'kĭln,iθu'ck, "heart thinking."

DIVERSIONS

SMOKING

276 517 Smoking was an indulgence; its use but moderate. There was in addition considerable ceremonial usage, particularly on the part of shamans. With regard to everyday use, "they did not smoke all the time, but a little when at work, and when they gathered in the evening to converse." Tobacco was carried to the evening gatherings in the meeting house, where each man smoked privately. The chief, when calling them to the meeting, shouted out a warning to bring a sufficient supply for those who might come unprovided. Women hardly ever smoked.

276 782 Smoking was also in the nature of a prayer. "When I puff it out, I think of someone I want helped, and I pray that I may linger for some years more." When old Kutox did this, he said, he did not address any particular spirit, but was speaking to his "relatives." (The implication is obscure.)